The Covenant of Omar العهدة العمرية

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**** After a three month period of siege, Caliph Omar Bin Al-Kattab الخليفة عمر بن الخطاب entered Al-Quds القدس (Jerusalem) after he received it from Patriarch Safronius صفرونيوس بطريارك الروم in 15 A.H (636 A.D).***
Caliph Omar issued the safeguard covenant to the inhabitants of Al-Quds (Al-Ohdah Al-Omariya), which proves the tolerance of the Islam religion with the Christian communities...
The next is the text approved by historians, foremost of whom are Imam al-Tabari الإمام الطبري. The text appears in his book "Tareekh Al Umam wal Molouk" تاريخ الأمم والملوك (History of Nations and Kings), Part III, Page 105, printed in Cairo and collected by a team of scholars and printed in English at Brill Printing Press London.

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In the name of Allah, the most Merciful, the Compassionate this is the security accorded by the servant of Allah, Omar, to the inhabitants of Aelia (the people , to all of them without distinction, be they well disposed or ill (of Jerusalem disposed. He guarantees to them the security of their persons, possessions, churches and whatever relates to their cult. Their churches will not be transformed into dwelling houses nor will they be destroyed, nor will anything be taken from the churches or the ground on which they stand or the crosses and possessions of the inhabitants. They will not be constrained in their religion and none of them will be troubled or hurt, no Jews whatever will live in Aelia with the Christians. The inhabitants of Aelia will pay Jizia (poll tax) like those of other towns, the Byzantines and brigands shall leave the town, those of them who leave the city will be given safe conduct for themselves and their possessions until they reach a safe place, but those of them who prefer to remain are also secure, but they have to pay the same poll tax as the inhabitants of Aelia. Those inhabitants of Aelia who desire to accompany the Byzantines leaving their chapels and crosses behind will enjoy the same safe conduct until they reach a safe place, the peasants in town may remain there on condition that they pay the same poll tax as the inhabitants of Aelia if they desire they may leave with the Byzantines or return to their families, they will not be required to pay any thing before the harvesting of the next crop. He asks Allah to witness that he will guarantee to them every thing contained in this covenant. He promises them the protection of the apostle of Allah, his caliphs, .and the faithful, if they pay the required poll tax

Signed (as witness) by: Khalid ibn-al-Walid, Amr ibn-al-Ass,Abdurrahman ibn-Auf and Muawiya ibn-Abi Sofyan in year 15H. 638 A.D.

هذا ما أعطى عبد الله أمير المؤمنين (عمر بن الخطاب) أهل إيلياء (القدس) من الأمان، أعطاهم أماناً لأنفسهم وأموالهم وكنائسهم وصلبناهم، وسقيمها وبريئها وسائر ملتها أنه لا تسكن كنائسهم، ولاتهدم، ولاينتقص منها، ولا من خيرها، ولا من صُلُبهم، ولا من شيء من أموالهم، ولا يكرهون على دينهم، ولا يضار أحد منهم ولا يسكن بإيلياء معهم أحد من اليهود وعلى أهل إيلياء أن يعطوا الجزية كما يعطي أهل المدائن، وعليهم أن يُخرجوا منها الروم واللصوص، فمن خرج منهم فهو آمن على نفسه وماله حتى يبلغوا مأمنهم، ومن أقام منهم فهو آمن، وعليه مثل ما على أهل إيلياء من الجزية، ومن أحب من أهل إيلياء أن يسير بنفسه وماله مع الروم ويخلي بيعهم وصلبهم، فإنهم آمنون على أنفسهم وعلى بيعهم وعلى صلبهم حتى يبلغوا مأمنهم، ومن كان فيها من أهل الأرض، فمن شاء منهم قعد وعليه مثل ما على أهل إيلياء من الجزية، ومن شاء سار مع الروم، ومن رجع إلى أهله فإنه لا يؤخذ منهم شيء حتى يحصدوا حصادهم

شهد على ذلك الصحابة الكرام : خالد بن الوليد , عمر بن العاص , عبد الرحمن بن عوف , معاوية بن أبى سفيان

Out of Egypt: The Story of Passover in the Qur'an

By Prof. Shahul Hameed

Many Jews may be surprised to learn that Islam as preached by Muhammad (peace be upon him) was the same religion preached by Abraham, as well as of all other prophets mentioned in the Torah and the Bible. Muslims honor all the prophets of the Jews – Abraham, Jacob, Joseph, Moses, David and Solomon among others – as their own prophets.

In the Qur'an, one of the most recounted stories is the story of the bondage of the Children of Israel and their deliverance from Egypt's Pharaoh.

Here is how Allah ordered Muhammad to follow the religion of the Patriarch Abraham:

> [And lastly, We have inspired thee, O Muhammad, with this message: Follow the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside God.] (An-Nahl 16:23)

In fact, the most important belief that unites Muslims and Jews is the faith in the One God as the Creator, Sustainer and Law-Giver of the universe. Both religions teach the need for establishing the Law of God on earth, so that there will be peace and harmony flourishing everywhere.

As Muslims have a Shari`ah (Law) to live by, the Jews have their *Halakha* (a compendium of laws, based on the Torah).

It is particularly noteworthy that in the Qur'an, there is no story that is recounted as many times and with as much emphasis, as the story of the bondage of the Children

of Israel and their subsequent deliverance from Egypt's Pharaoh. The Qur'an quotes Moses as saying to his people:

> [O my people! Remember the blessings which God bestowed upon you when he raised up prophets among you, and made you your own masters, and granted unto you favors such as He had not granted to anyone else in the world.] (Al-Mai'idah 5:20)

It was Moses, with the help and guidance of God Almighty, who led them out of Egypt towards a land of promise. Allah in the Qur'an says what means:

> [O children of Israel! Remember those blessings of Mine with which I graced you, and how I favored you above all other people. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped. And remember the time when We saved you from Pharaoh's people, who afflicted you with cruel suffering, slaughtering your sons and sparing only your women — which was an awesome trial from your Sustainer; and when We cleft the sea before you, and thus saved you and caused Pharaoh's people to drown before your very eyes] (Al-Baqarah 2:47-50)

The story is narrated elsewhere in the Qur'an, where we may read these verses:

> [We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit to Allah." It was said to him: "Ah, now? But a little while before, wast thou in rebellion! and thou didst mischief and violence! This day shall We save thee in the body, that thou may be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"
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> We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.] (Yunus 10:90-93)

The torments inflicted on the Children of Israel by the Pharaoh were continuous and harsh; and so God sent His prophets Moses and Aaron (peace be upon them) to warn the tyrant that he should stop the oppression of the Children of Israel and free them.

But he was arrogant and refused to free the Jewish slaves, until the last of the plagues God sent as punishment. The first-born of both man and beast were destined to fall down dead on that fateful night. *Pesach*, or Passover, means protection in Hebrew, and the name refers to this last of the plagues sent by God to the Egyptians. While the Egyptians suffered this plague, the angel of death passed over the houses of the Israelites. To protect themselves, the Israelites had marked

their homes with lamb's blood so that the angel of death could easily "pass over" their homes.

Under guidance from God, the Israelites fled Egypt; while the Pharaoh and his men pursued them. It seemed like their journey would end at the Red Sea which prevented their escape.

But a miracle happened when Moses struck the water with his staff: The waves of the Red Sea parted and the Israelites hurried along the passage between the parted waves. Pharaoh and his soldiers followed; but by the time the Israelites reached the other shore, the sea closed in engulfing their pursuers. Thus the Israelites were delivered from bondage, and the Pharaoh and his people perished.

Muslims are in sympathy with the Jewish celebration of the *Pesach*, as the fast on `Ashura' amply demonstrates. When the Prophet Muhammad came to Madinah on the tenth of the lunar month of Muharram, he found that the Jews there were fasting.

The Prophet asked them why they were fasting on this day, and they explained that it was the day that God saved the Children of Israel from the Pharaoh, and that Moses fasted in thanks on this day. The Prophet said, "We have more claim to Moses than you." He fasted on that day and commanded Muslims to fast on the day. (Al-Bukhari)

Professor Shahul Hameed is a consultant to the Discover Islam Section in IslamOnline.net. He also held the position of the President of the Kerala Islamic Mission, Calicut, India. He is the author of three books on Islam published in the Malayalam language. His books are on comparative religion, the status of women, and science and human values.

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